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THE

Commonweal

A Complex Relationship

Science and the Church

by Charles M. Herzfeld

Clouds Over Africa

by J. L. Benvenisti

A Children's Minstrel

by Claire Huchet Bishop

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—From a leaflet, What is The Commonweal?

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THIS WEEK

Week by Week 195

Science and the Church
by Charles M. Herzfeld 198

Clouds Over Africa
by J. L. Benvenisti 201

Wanted, Theologians
by John Cogley 204

The Screen
by Philip T. Hartung 205

The Stage
by Richard Hayes 206

A Children's Minstrel
by Claire Huchet Bishop 207

A Selected List of Children's Books 208

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-FIFTH YEAR OF PUBLICATION

week by week

LARGE CONFERENCE, SMALL HOPES

THE PREPARATIONS for the Big Four foreign ministers conference were extensive, and the problems agreed on for discussion are serious. But expectations about the outcome must be tinged more by skepticism than by hope. Much has changed since the Geneva conference of four years ago. Many people, trusting that the Communists would think a peaceful world to their own advantage, anticipated that meeting with undue confidence. The depression which resulted from the failure of the summit meeting properly inspired skepticism about the present round of high-level negotiations.

The ministers who now gather in Geneva are all new to their present role. Four years ago their positions were held by John Foster Dulles, Harold Macmillan, Antoine Pinay and Vyacheslav Molotov. Today these members are replaced by Christian Herter, Selwyn Lloyd, Maurice Couve de Murville and Andrei Gromyko. These men meet to discuss conditions which have been developing since the end of the war, and a division of Europe which has become increasingly accepted even within the last few years. It was the obvious desire to change the existing balance for one which more clearly favors the Communist forces which inspired Nikita Khrushchev to present his demands to the West.

The West, Mr. Khrushchev asserted, must withdraw its forces from West Berlin so that it can be converted into a "free" city. The Western allies and Russia, he also proposed, should sign separate peace treaties with the East and West German regimes. These issues, he insisted, would have priority over other grave questions such as disarmament, European security measures or the possible reunification of Europe.

The Western allies, in a show of unity, countered with a package deal of their own. It included three major points: first, gradual German reunification with free elections later in the development; second, an arms limitation subject to inspection and control, which would gradually be extended to greater areas; and third, guarantees for the status quo of West Berlin until it can assume its rightful position as capital of a unified Germany.

NO ONE HAS serious expectations that the foreign ministers now meeting in Geneva are going to arrive at any acceptable settlement of these grave issues. The Western powers obviously cannot give in to Nikita Khrushchev's demands. Such a capitulation would mean, among other things, going back on our firm pledges to Berlin and Western Germany, weakening NATO, and accepting the division of Germany as permanent. In short, it would be a disastrous defeat from which we could only uncertainly recover.

Nor can we reasonably expect the Russians to accept the package we have tendered them. In spite of the fact that the N. Y. *Times* says it is "a comprehensive program that is in keeping with United Nations principles and should find the support of all peace-loving men and nations," the program would be strongly criticized even in this country if there were much chance that it would soon be implemented. Neither the West nor Russia, for example, is prepared to see a highly industrialized, united, neutral Germany that might be enlisted on the other side.

What, then, can be the outcome of a meeting in which officials who cannot authorize final decisions put forth proposals they know to be unacceptable? What can such a meeting produce? If it is entirely unsuccessful, it can produce another round of threats, diminish the possibilities of further discussions, and make more likely the slight conflict

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which could lead to the catastrophe no man can really comprehend.

If it is successful, on the other hand, it will have indicated that the great powers can discuss insistent questions with the recognition that agreement will not readily be achieved; it will have prepared for the possible summit meeting which would bring President Eisenhower and Mr. Khrushchev face to face; and, quite importantly, it will have earned for all countries another respite, more time in which to develop proposals which may lead to peaceful, if armed, accommodation. Such expectations seem meager when compared to the high expectations aroused by past meetings, but they are more realistic.

THE STEEL TALKS

WE CANNOT remember an occasion when both sides began negotiations under as much pressure to "hold the line" as in the present talks in the steel industry. This pressure extended all the way from President Eisenhower, who made the steel situation the subject for comment on several occasions, right down to the steel workers themselves, many of whom were reported by the newspapers to be more worried about job security than about the possibility of getting more money.

There is no doubt that worry about inflation is widespread, and in their preliminary skirmishing both labor and management went to extraordinary lengths to win the support of public opinion. On each side this effort included speeches, statements and counter-statements, and a large-scale advertising campaign—all designed to show: a) that in the wage-price spiral profits and profits only were the villain, or, b) that wages and wages alone were responsible. And the general public received this barrage of conflicting material about a situation so complex that union and company economists even disagreed—by a very wide margin—on just how much raise the steel workers actually got last time around.

Despite all the pressure from one quarter or another, however, the parties who are at this writing seated around the bargaining table are going to settle the issue. And the settlement they arrive at will reflect, not necessarily President Eisenhower's views nor those of any editorial writer, but the relative economic power each side is able to bring to bargaining at this time. This, we think, is the reality of the situation. But with this point in mind, a few remarks may still be in order.

In reading the various analyses of the current negotiations, we were impressed with the fact that so many commentators discussed only "holding the line" on wages and prices; profits were not included in this stricture. Apparently it is thought perfectly proper to urge workers to be content with the status quo for the sake of the common good; not many people seem prepared to propose a similar ceiling on profits—something which is not necessarily achieved simply by stable prices.

We were struck, too, by the fact that labor and management were as one in their determination to keep Washington as far out of the wage-price picture as possible. Before negotiations actually began, Senator Kefauver proposed that public hearings be held in connection with price increases by large corporations. This proposal was immediately and firmly rebuffed by both steel labor and steel management. There were and are good arguments against the Senator's proposals, of course, but neither side seemed interested in offering any positive counter-proposal or, indeed, in saying much of anything except "Hands off!"

If the present negotiations in the steel industry are as charged with the public interest as everyone says, who exactly is supposed to be representing that interest at these talks? Living as we do in what R. H. Tawney called an acquisitive society, who sets the limits of acquisition? Who determines when any particular group has acquired enough and should call a halt? If well over one hundred thousand workers are unemployed in the steel industry, not because of the recession but due to the advance of automation, is this not a matter of grave national concern? Are the massive social upheavals that will follow automation to be handled only by desperate efforts of unions to secure shorter work hours and longer vacations, including, perhaps, every fifth summer off? If the price of steel never goes down, being curiously insensitive to rises and falls in supply and demand, is this a matter to be considered solely the domain of big business and big labor? And if not, whose business exactly is it?

Questions like these, it seems to us, remain among the larger issues of public policy which will not and cannot be settled by the present talks. They represent, we know, matters of public policy too big for any reasonable man to expect either steel labor or steel management to solve. Yet if our present machinery makes no provision for their consideration, what steps are necessary? Such questions may be postponed this year or next, but they cannot be put off indefinitely: they will have to be faced somehow, sometime, somewhere.

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BELOW THE POLITICAL BELT

ELECTIONEERING by smear may not yet have passed from the American scene, but there is reason to hope that it will. A recent bulletin from the Fair Campaign Practices Committee, commenting on the 1958 elections, reveals that more and more candidates are endorsing the Fair Campaign Practices Code and more and more newspapers, civic groups and individual citizens are speaking out against unethical electioneering tactics.

In California especially, which according to several local newspapers saw "the dirtiest election in the hundred and eight-year-old history of the state," smear tactics seem to have boomeranged against their users. The smear attempts, mostly bearing on the "right to work" and private school tax propositions, were repudiated at the polls, of course, but in addition, the press and the citizenry of California have responded to the scurrilous electioneering of the last campaign with varied and intensive programs to prevent its recurrence.

As Lawrence T. King observed in these pages (in his article "Bigotry in California," Feb. 13, 1959), the excesses of the last campaign "forced many editors off the sidelines and induced them to give serious consideration to a subject seldom treated on the editorial pages of American newspapers: the religious and educational rights of citizens in a pluralistic society." Furthermore, California papers have since devoted considerable space to editorial analyses of "dirty politics" in action and to continuing programs of voter education.

It is true that California's last election—which brought forth arguments to tax parochial schools on the grounds that Mafia gangsters were products of Roman Catholic schools—could hardly be exceeded or even duplicated in its scurrility. But the response to such tactics, by political leaders, religious spokesmen, educators, editors and, very importantly, the voters, encourages the hope of higher campaign ethics in the future.

FOOD FOR PEACE

VAST NUMBERS of people in the world live close to the margin of bare subsistence, and they face desperate conditions when storms, drought, blight or floods strike—as they do intermittently. In many areas where food is chronically in short supply men find that they are unable to extricate themselves. In order to survive they must spend their lives struggling to produce food under highly unfavorable conditions instead of setting up some industries that would produce both for local use and for export. As it is now, there are millions of human beings who have no choice but to struggle on with primitive tools in the attempt to sustain a miserable existence.

The bounteous harvests in the United States and other wheat-exporting countries present a sharp contrast. The problem is reversed. Each year there is a large food surplus which taxes storage facilities, tends to depress crop prices and leads to curbs on production. American taxpayers have to provide billions every year for storage charges, crop supports and withdrawals from cultivation, and increasing yields per acre often nullify these latter efforts.

On the one hand, there are ill-fed countries; on the other, lands with unwanted mountains of surplus food stuffs. Why is it so difficult for each to supply what is lacking to the other?

The obstacles are many. Even if distribution of American surpluses on the scale needed did not adversely affect other highly productive agricultural economies, it would be difficult enough. The cost of shipping to distant docksides is considerable. Adequate means of transshipping inland from these points are often badly lacking. And it appears far too easy for local grain speculators to get hold of such cargoes and dole them out at exorbitant prices. National diets also complicate the problem.

But the biggest single obstacle to an adequate United States surplus-disposal program remains what it might do to the economies of Canada, Australia, Argentina and France. The fact that these four countries are now working on the problem in conjunction with our Department of Agriculture is a hopeful sign. From the producers' viewpoint not only is the disposal of present costly surpluses at issue, but the providing of a steady market as well. For the needy countries it is a question of meeting current food deficiencies and establishing reserves for future emergencies.

The United States has now manifested a serious concern over the effects on others of its gifts of surplus and of sales for local currencies to be used as capital for economic development. If the respective representatives of all five major producing countries succeed in working out a joint program, present and future excess foodstuffs could indeed become a mighty force for plenty and peace in the world. Everyone would benefit if men in every clime were in a better position to devote themselves to the sort of work best suited to available resources, likely markets and potential talents.

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Science and the Church

It is entirely misleading to work for a simple identification of the results of science with the beliefs of religion, whether the two agree or disagree

by CHARLES M. HERZFELD

THE RELATION between the Church and science is obviously quite complex, and much has been written and said about it on both sides. Most recorded reactions, however, suffer seriously in either one of two ways. Either their spirit is clearly polemical, or else they are dedicated to the proposition that no problems exist. Obviously, neither of these approaches makes for a growth of understanding or clarification of the issues.

In attempting to outline a few of the problems which do exist between the Catholic Church and modern science, we must initially take a brief look at the Church and at science, if only to be clear about the meaning of the words. We must distinguish these features of the Church: First of all, it is a supernatural, indeed a mystical, society, the Mystical Body of Christ. It is also a group of individuals who share certain religious beliefs, doctrines and practices. The Church has a theoretical framework for these beliefs, doctrines, and practices in the teachings of the Fathers and Doctors, a framework of theology. The teachings of the Church also have some philosophical underpinnings which provide a broad foundation for the theological structure. This philosophical foundation is not itself part of the revealed religion, and it has been modified from time to time to take account of and come to grips with the major intellectual movements of history, in accordance with the growing insights of the Christian intelligence. Finally, the Church is also a sociological phenomenon, a human society, with a history, a culture, a certain mentality, and so forth.

Science, on the other hand, is a quite different phenomenon. It is, first of all, not a society but an activity, and an activity of a certain type, using certain methods and based on certain presuppositions. It is also a body of results, and of more or less clear facts. Of course there does exist a community of scientists, all those who share this activity, and this community also has a definite history and a definite shared mentality.

It is easy to see that each of these aspects of the Church can and does interact with each of the aspects of science. For example, the history and especially the mentality of the community of scientists was affected deeply by the Galileo affair. It is probably true to say that the Church lost the intellectuals in the seventeenth century largely as a result of this unhappy episode.

OF THE MANY problems which arise between the Church and science, two are particularly important: first, how are our religious life and beliefs affected by science, and second, what is the relationship between scholastic philosophy and modern science? An examination of these two questions will, I think, lead to a coherent approach to the whole problem, although I will limit myself here to consideration of the physical sciences only.

The basic conclusion with respect to the first question is that there is no conflict between the *doctrines* of the Catholic religion and the *methods* and *results* of the physical sciences. There are, however, grave problems of communication, of understanding and of insight. In this connection, let me dispose of the following very popular chestnut: the real problem between science and religion, it is often said, comes from the fact that the religious mentality is fundamentally conservative, unquestioning and docile, while the scientific mentality is basically inquisitive and entirely free. I am convinced that this statement is completely false when applied to the nature of the two mentalities. A religious mentality which does not constantly seek to enrich and extend its understanding, to reevaluate its

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basic assumptions, and to grow in the process, is certainly not mature—it is dead. Conversely, a scientific mentality as described would be chaotic and irresponsible. Without a deep respect for fact, for history, for established ideas, it would be shallow and trivial. The supposed basic dichotomy does *not* describe the natures of these two mentalities—it *does* perhaps describe well the most subtle and terrible temptation of each, and perhaps it even describes the way most people operate.

One of the most celebrated problems concerning the facts of science and revealed religion is the problem of "free will." Does science "allow" free will? The old scientific line, popular in the nineteenth century, said: "Of course not. All physical events are completely determined, man cannot affect anything at all." Today some, especially religious apologists, say that the Heisenberg uncertainty principle of quantum mechanics has changed all that, that it has destroyed the old deterministic mechanics, that now "there is room" for free will. I think this argument is wrong in two ways. First of all, while the uncertainty principle does eliminate strict determinism, and though the change from the old to the new physics is extremely profound on the atomic level, the principle has no measurable effect at all on the behavior of large objects such as stones, cannon balls and humans.

Second, the really serious objection to this argument is that the physical and the philosophical statements about freedom of the will have very little to do with one another as they stand. The metaphysical fact of moral freedom and responsibility (at least some of the time) is fully clear, and completely unaffected by any scientific conclusions about the laws of motion. Conversely, the scientific causality seems to offer no way out. It is perfectly clear what the case is in each of the two orders of reality, or levels of discourse. The relation between these is, however, quite obscure, and it seems to me that we do not yet have a philosophical theory which relates *adequately* the metaphysical fact of freedom to the scientific fact of determinism.

ANOTHER IMPORTANT problem concerns the statements in Revelation and in science about the origin of the universe. In the earliest chapters of Genesis we have a reasonably clear description of creation, and certainly the basic fact of creation is made quite clear. On the other hand, various scientific means have given us something called the "age of the universe." These methods include such diverse things as isotope analysis of rocks and measurement of the velocities with which distant stellar galaxies recede from our own. For many years these methods gave "ages" of from four to eight billion years, but in the last five years various refinements in the methods have resulted in quite general agreement among the different methods with an age of approximately six billion years. Once this agreement of scientific methods was achieved, many people began to believe, quite uncritically, that we have here a scientific "proof" of the correctness of the story in Genesis, no less than a confirmation of religion by science. This generated a feeling among various religious people who previously were neutral or antagonistic toward science that science really was a "good thing."

This close association between the results of science and the doctrines of religion seems to be a great mistake. First of all, if one investigates what is really meant by the so-called age of the universe as determined by scientific methods, one finds that this age of six billion years is not the total age at all, but merely the duration of the present epoch. According to the best theories, this epoch began when all matter now in existence was condensed into a huge mass of material (the primeval atom of Lemaitre). Science has no way of knowing what went on before this condensed stage. From a scientific viewpoint, the "pre-history" of the primeval atom could have lasted one minute, ten billion years, or, indeed, an infinite time. Science does not prove that the universe had a definite beginning. The second objection is that scientific results become modified and scientific theories change as time progresses. For example, results obtained in the last year or so indicate that the "age" of the universe as determined by astronomical methods is "really" twelve billion years, so that we are back again with the earlier disagreement between methods.

Furthermore, there has recently appeared a respectable astrophysical theory which holds that matter is created continuously and everywhere, the so-called "continuous creation theory," as opposed to the "primeval atom theory." There is a chance that astronomers will be able to decide unambiguously by careful observations which of these two is correct. Suppose the continuous creation theory wins out—where will this leave the people who had a "scientific proof" of the story in Genesis, and what will happen to the recently improved relations between science and religion? Of course, such a discovery should raise no insurmountable obstacles to the religious thinker; in fact a creation which is still going on is perhaps much more mysterious, much more exciting, than the more conventional idea.

The fundamental point to be made is again this: Genesis and science move on quite different levels of discourse. The former tells us the fact of a creation out of nothing by a personal God; the other tells us the current best guesses about how some of it happened. Superficial resemblances between the two are occasionally inspiring, but should not really be taken at face value. It is entirely misleading to work for a simple identification of the results of science with the beliefs of religion, whether the two agree or disagree. It is,

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at this stage, simply not possible to do this in an unambiguous and satisfactory way.

WHAT ABOUT the second large area of this investigation, the relationship between scholastic philosophy and modern science? There is, at the outset, one important feature of this relationship which has been responsible for the considerable linguistic and psychological barriers between scientists and scholastics. Science itself is, of course, not a philosophical system, but is closely related to such a system, which is a combination of pragmatism and logical positivism. Most scientists believe that this combination provides the correct philosophical framework for science, and in this they are probably correct. Beyond this, however, many of them feel that this system is the totality of all philosophical possibilities. In fact, both "scientific" philosophy and scholasticism give the impression that they are complete and self-sufficient in themselves, and that all other systems are either plainly false, or at best unimportant.

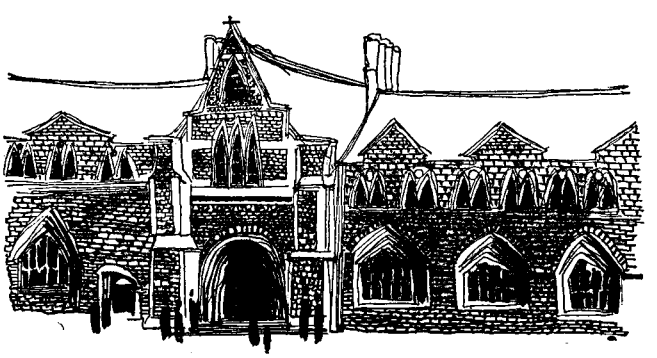
Such a situation is bad enough, but it is aggravated by a very significant semantic complication. Both systems of thought have a great many terms in common, but they use them technically in quite different senses. The importance of this can hardly be exaggerated, for these double meanings rule out almost automatically any simple attempts at a synthesis of the two. One example of this double meaning which is relatively easy to understand, has great theoretical importance and was crucial in the famous controversies of the seventeenth century, is "motion." How is this word defined and used in scholasticism? St. Thomas defines *motion* as meaning *change,* a qualitative change of a very deep kind. (For example, "motion is the reduction from potentiality to actuality," *Summa Theologica,* I. QQ 2,3.) He gives us an example: motion is the change of a hot body to a cold one. Of course in this context motion also means *loco*motion, but this is not its primary sense.

As we know, one of the arguments between the Schoolmen and the modern astronomers of the seventeenth century centered on this idea of motion. By motion the astronomers meant first of all *loco*motion, and they insisted on giving it a quantitative formulation. Today, in the modern sciences, the idea of motion is wholly quantitative; while its meaning has again gone beyond locomotion to describe more general changes, these are now always formulated in a quantitative manner. Also, the idea of motion does not hold the central place in modern thought which it does in scholasticism. It is easy to see that any attempt at a synthesis of scholasticism and science which does not recognize explicitly the differences in meaning and use of such technical terms will founder very quickly.

As a matter of fact, this question of quantitative versus qualitative change is an interesting test of modern scholastic approaches to science. These can be classified into several broad categories with respect to their position on this point. The most reactionary approach insists that a quantitative method is basically not correct and should not be called science, that the introduction of mathematics into physics was a big mistake, etc. The extreme in the other direction holds that the modern quantitative sciences are in reality the fulfillment of the program of the scholastic philosophy of nature. Both approaches, however, seem facile, for the real problem is much more complex. One has again to deal with two elaborate systems, each of which is extremely able to handle certain types of problems, but the two systems operate so differently that it is difficult to see where or how they really connect.

THESE ARE SOME of the issues between science and the revealed truths, between science and the standard Catholic philosophy. How is one to approach them? There seem to be three broad strategies possible. First, one might say, consistently and logically, that there are no real conflicts possible because the two spheres move on entirely different levels of discourse, and hence the best approach is to keep science, philosophy, and religion in totally separated compartments. This strategy seems to me to be completely objectionable. Man's great intellectual drive is to unify and synthesize *all* his knowledge and experience, and this strategy frustrates this drive.

The second strategy might be this. Based on the conviction that all real philosophical knowledge is in hand, and that scholastic philosophy is a framework which has achieved eternal permanence, one might try to "fit" the modern sciences into this framework. This approach is quite popular in several Catholic centers of higher learning, and still pervades much of the atmosphere of American Catholic thought. The approach is certainly sophisticated, and some of its exponents exhibit considerable virtuosity. I believe, nevertheless, that it is misguided. For one thing, it makes a corpse out of science, leaving science no real autonomy, no method of its own, no spirit and, really, no name. (In this scheme of things the word "science" is reserved



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for higher things than what moderns may, ignorantly, call science.) The approach is that of Procrustes—what doesn't fit is cut off. The same strategy, by the way, is used by the logical positivist philosophers against metaphysics, and by the Marxists against both science and metaphysics. The basic fallacy of this second approach lies in an attitude of "premature synthesis." It is a very impatient attitude, one that wants to solve all problems immediately. But the history of Christian thought shows that this is not how things work. Aristotle, for instance, was known in the West for quite a while before the Church learned what to do with him, and a similar situation may exist now with regard to the modern sciences.

This leads us to the third approach, which might be characterized by a mood of careful analysis before attempts at synthesis, by a readiness to consider problems in the perspective of the history of ideas. From this point of view it is significant that the basic philosophical conflict between the mechanistic sciences and ontological sciences was well established before Socrates died, and no simple solution has been found in all these years. Must we expect one soon? I think not. Actually, this third course is as old as Christian thought. It starts with the observation that all truth is one, because God is the origin of all truth. Only God need know explicitly the connection between all possible faces of truth; for us they will always remain, to some extent, mysteries. One must learn from the *mind* of St. Thomas, not from the formulas of his students and commentators. The mood must be one of dialogue, not of polemic.

Before a long-range synthesis can get under way, a basic reorientation of some attitudes current in American Catholic thought is needed. This involves a change with respect to the natural order as a whole. Now the most common reactions are either flight from the natural order (angelism), or else absorption by it (secularism). Both are wrong, and if pushed to the extremes, heretical. What is needed is a creative reaction to the natural order, a reaction which accepts participation in the work of reclaiming all creation for God. Only when the problems and confusions we have indicated above become occasions of creative development of thought and insight (instead of merely triggering defensive reactions) will the third strategy, slow synthesis, become intellectually and spiritually profitable—or even possible.

AFTERMATH OF VIOLENCE

Clouds Over Africa

by J. L. BENVENISTI

THE DUST is once more beginning to settle after the latest upheaval in Central Africa, but the effects of the event on people in Great Britain will not pass away so quickly. We have been made aware of some very ugly things and have grown conscious of a sickening gap between the Commonwealth's declared principles and the actual facts of the African situation.

It is taking some time to get things into focus, and the purported discovery of an African plot for the wholesale murder of Europeans is still encountering a certain residual skepticism. The suspicion that somebody was staging a Reichstag fire with a view to clamping down on a number of politically inconvenient people is in certain quarters even now not completely dead. Certainly the clamping down is a fact. Pretty well every potential African trouble-maker is now behind bars where, under the new emergency laws, he is liable to remain without trial for as long as five years.

This is a highly disquieting state of affairs, and it is doubly unfortunate that no absolutely convincing evidence of the plot's existence is available. That, however, may be in the nature of things, for the officials concerned have apparently had to rely on the evidence of secret informers whose identity could not be disclosed. In any case, there are arguments against treating the whole thing as nothing more than a mare's nest. First of all, the hideous experience of Mau Mau is there to teach us that these things can be a reality. Also, I do not think that British officials would invent such a thing, or even report it unless they had evidence which satisfied them, my belief being founded not so much on their love of honesty as on their well-established dislike of melodrama.

The trouble is, however, that if the story is true—as I very much fear it is—it cuts both ways, and it is

Mr. Benvenisti, a British writer and economist, is a frequent contributor to this magazine.

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this that people here are beginning to see. Murder is of course in all circumstances abominable, but people rarely engage in wholesale conspiracies to murder unless they are desperate. The question is, therefore—what made these people desperate?

We know the answer to that question all too well. What made these people desperate was the fear that the Federation of Rhodesia and Nyasaland would shortly seek—and probably obtain—Dominion status, and that the substantial white minority in Southern Rhodesia would then run things throughout the Federation very much as it is at the moment running them on its own home ground. What is becoming more and more apparent is that such misgivings are by no means groundless.

AS MOST PEOPLE know by now, the Federation of Rhodesia and Nyasaland is a rather curious set-up, consisting as it does of the administrative union of the advanced and fully self-governing colony of Southern Rhodesia with Northern Rhodesia and Nyasaland. These last two are still technically under the Colonial Office in London (which has on the whole sought scrupulously to safeguard native rights and interests) and so, at any rate in theory, subject to the Parliament in Westminster. At any rate, conditions in these two territories, in which the white population is relatively insignificant, differ markedly from those prevailing in Southern Rhodesia, where the European stake is much larger and where European interests are paramount.

Land is a glaring instance of this. For example, over the last thirty years certain areas in Southern Rhodesia have been set aside as native reserves. In theory this was done to protect the African; in practice, however, it has served to confine him. It has really meant that all land outside the reserves—and this includes nearly all the best land—is earmarked for Europeans, whether occupied or not.

At this time in Southern Rhodesia, the European population, constituting less than ten per cent of the whole, occupies well over fifty per cent of the land, and the disproportion is growing. If an African moves onto land outside the reserves, he does so on sufferance, can acquire no rights and can be summarily ejected. In the five years preceding 1954 over sixty-four thousand Africans had thus been removed from the land they were occupying.

The contrast between conditions in Southern Rhodesia and those prevailing elsewhere was dramatically illustrated during the building of the Kariba Dam. The Africans living on either side of the Zambesi belonged to the same tribe, yet those on the northern bank, because they were in Northern Rhodesia, received full compensation for their land and huts as well as for disturbance when the building of the Dam necessitated their removal; those on the southern bank, since they were in Southern Rhodesia and had no valid title, could only get short-term relief.

EVEN MORE IMPORTANT than such technical matters, however, are the intangibles. In theory, the official key word of British policy is *partnership,* the declared aim being the creation of a multi-racial society in which political rights will depend wholly on fitness for their exercise and will be divorced from all considerations of race and color. In practice, what is being pursued, in Southern Rhodesia, at least, is—let us make no bones about it—naked White Supremacy and *Apartheid.*

The thing is apparent in every phase of life. In towns a zoning system is in force as rigid as the most rabid segregationist in the American South could desire, and a custom which appears to have the force of law makes it virtually impossible for an African to get into the decent hotels. Recently the Jim Crow system was in force even in the post offices.

During a recent visit, for instance, a British member of Parliament committed a technical offense by entering an African district without official permission, his object being to visit an African member of the legislature who was compelled to reside there. This incident seems to make nonsense of the much-vaunted idea of partnership. If a man with sufficient qualifications to get into the legislature is nevertheless denied full civic equality and cannot live where he pleases, then does not the whole concept go up in smoke?

Conditions in industry, too, are just what in the circumstances one might expect. In theory all jobs are open to Africans, provided only that their skill enables them to fill them. In practice skilled jobs are reserved for Europeans, and when no Europeans are available to fill the vacancies immigrants are recruited from Europe for that purpose.

Attempts to organize Negro and white labor in the same union are strenuously resisted both by management and by European workers. White trade unionists make no pretenses in the matter. Mr. Jack Keller, M.P., a Rhodesian trade union leader, declared openly at Bulawayo that "native advancement is a real menace to every European in the country."

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As these lines are being written, news comes that the Southern Rhodesian public (or civil) service has now been opened to Africans. Fine, but why only now? Qualified Africans are no doubt in a minority but there is nothing new about their existence. It seems clear that this step has been taken under pressure—and might never have been taken at all had not the right to enter Federal public service been secured to Africans by the U.K. Parliament when the Federation's constitution was approved.

The force behind the discriminatory measures is, of course, obvious. It is fear. From a little more than thirty thousand thirty years ago the European community has multiplied its numbers nearly fivefold and is still growing—with active assistance from the European-controlled government. This, too, is a result of fear. Tremendous efforts are being made to attract British ex-servicemen, who after a two-year training period with an approved farmer are promised a farm of between two and three thousand acres and a loan of four thousand pounds, repayable over twenty-five years.

If political stability is assured, the prospect for such settlers will be attractive enough. Though Rhodesia lies in the tropic zone, the high altitudes insure an equable climate, and the land has a huge potential for almost every kind of crop. Under white domination it might very well become another Canada. It is therefore not surprising, in view of all this, that Europeans should take the attitude that what they have they hold.

Sir Roy Welensky, the Federation's Prime Minister, has said as much, intimating clearly that if there is to be partnership in the country, the senior partner will be the European community. And the high franchise qualification both in regard to property and education, insuring as it does that the non-European groups in the legislature are always in a minority, seems sufficient—for the moment, at least—to guarantee the continuance of such a relationship.

THE EUROPEANS do have a case to present, of course. The situation in Africa is in no way parallel to that prevailing in any state of the American Union. The Europeans in Rhodesia still form a small island in a sea of people who for the most part are only one generation removed from a Stone Age culture. And the recent history of Ghana hardly makes the prospect of African rule a reassuring one.

Motives, however, do not alter facts. And the facts being what they are, is it surprising that Africans in Northern Rhodesia and Nyasaland should feel they have their backs to the wall, that they should resist complete integration with the Federation's senior member by every means in their power?

On paper, of course, even the grant of Dominion status does not mean relaxation of control by the United Kingdom over every sphere of life. In the case of both Canada and Australia, for instance, certain powers are still reserved to London, particularly in regard to matters where there might be a conflict of interest between Federal and territorial governments. Yet recent history is scarcely calculated to inspire the African with much confidence in such safeguards.

The Federal constitution already makes provision for an African Affairs Board with powers to declare any piece of legislation discriminatory and to reserve it for examination in London, and the African Affairs Board does its job conscientiously and well; yet for all the good it is able to do, it might just as well not be there at all. When a controversial matter is referred to London, as was the case with the Constitution Amendment Bill of 1957, a debate takes place, passionate speeches are made, and then eventually we find that in the opinion of the sovereign parliament the measure was not discriminatory after all.

This pattern is not in the least likely to be changed if a Labor government were to assume power. There would merely be an exchange of parts. It would then be the Tories whose blood would boil for the sufferings of the oppressed African, but the policy would remain the same. The truth is that if the Rhodesian government were ever to take the bit between its teeth and differ from London in some matter of constitutional interpretation, it is not in the least likely that the United Kingdom would fall upon Rhodesia with fire and sword.

There is not in this case going to be another 1776. Everybody knows this, and knows that the home government feels it must walk warily and not oppose the Rhodesian government on any issue about which the latter has strong feelings.

That, for the moment, is how the matter stands, and there is a natural urge to ask oneself just how it was that things went wrong. Certainly in this case the operative factor has not been British imperialism of what may be termed the Pukka Sahib type. The opening up of Southern Rhodesia was carried out largely by private and semi-private ventures, and the story both in its inspiring and unedifying elements has strong analogies with the opening up of the American West. Like the latter it was a triumph of rugged individualism. The difference is that in the present instance the triumph has gone sour.

There are, however, thousands of Europeans in Africa who really believe in the idea of partnership and are trying desperately to make it a reality. We can but hope that one day they will succeed. They should, for one thing is perfectly plain, and it is something which I think the British government realizes clearly enough, however it may fumble or whatever compromises it may make. And this is the simple fact that partnership is really the only way: there is no other solution.

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WANTED, THEOLOGIANS

FATHER WALTER J. ONG once said that in theology, as in other disciplines, theory tends to lag behind practice. The most striking example we have of this is found in the Church-State issue. For a century and a half American Catholics have lived peacefully and contentedly in a nation which accepts religious pluralism not only as a fact of life but as a principle of government. But not until our own day have theologians attempted to adjust their theory to the constitutional principle which the Church has actually accepted and lives by.

The first attempts were half-hearted and not very convincing. No American who believes that religious liberty should be constitutionally protected even if the nation should by some miracle become overwhelmingly unified in faith could take much comfort, for instance, in the late Monsignor Ryan's statement that the possibility of a "Catholic State" is so remote it should not disturb anyone's equanimity. But for years that was the most imaginative response honest inquiries about the First Amendment elicited.

Another highly pertinent example is the problem of peace and war. Again, theory has lagged behind practice. Attempts to deal with the present international situation according to the old categories generally strike me as fatuous and irresponsible.

When, for instance, a Catholic writer tells you that there is no essential difference between a bullet and a hydrogen bomb, he disqualifies himself from the company of serious men, as far as I go. By putting forth such nonsense, he may succeed in convincing himself that modern warfare has created no new moral problems, but he does so by distorting new reality to fit old theory. Such a writer should not be taken seriously.

On the other hand, there is much to be said for the man who faces up to the present realities and finds that application of traditional categories drives him into the pacifist corner. Such a one is at least honest. I am not sure though whether he is a responsible guide, for the solution he offers, aside from being politically impossible and therefore largely irrelevant, usually presents us with a moral dilemma which is almost always ignored—if we use H-bombs, such and such an evil will result, so we should not use H-bombs; but if we do not threaten to use them, another set of evils results. The second horn of the dilemma is rarely even recognized.

So much for theory, what about practice? Well, on the peace and war question we have adjusted to the real situation somewhat irrationally. We threaten with the bombs and hope to God that we will never have to use them. What do the theologians have to tell us about this course of action?

These are two dramatic instances of theory lagging behind practice. But modern life is full of examples. And this is so because the theologians so rarely venture into the muddy waters of contemporary conditions that most of their writings seem utterly irrelevant.

The other day I sat in on a meeting attended by a group of business and professional men. The talk turned to the relationship between religion and modern society. One after another the men present stated that they found the advice of theologians practically useless. For the moral problems they face do not conform to simple choices of good and evil but are enmeshed in moral ambiguity, and in such cases the theologians are usually tongue-tied.

Most in the group claimed that they would eagerly welcome real guidance from religious spokesmen. However, the Church and its theologians, in the view of most of them, are hopelessly out of touch with reality. "When I need moral guidance," one man said, "the last place in the world I would go for it is to the Church." Another said, "If I took the advice of the clergy I would either be out of business in a month or be involved in twice as many moral perplexities as I started out with."

Yet, for all the gripes, there was a genuine spirit of receptivity on the part of these men. They did not believe there is no connection between morals and business, or morals and the professions. They did not fit the secularist stereotype thundered against in a thousand sermons and editorials. It would be more just to say that they hunger for guidance on how to integrate religion and life. But they feel that the Church abandons them at those times when its wisdom is especially needed. It is their general impression that the advice they do get is largely irrelevant. They ask for bread and are given a stone.

I came away from the meeting feeling that the sooner the theologians give up their isolation and the monastic approach to the world, the better for theology. Perhaps theology will not occupy the place it deserves in our society until men of the world and men of the Church really start talking to each other, with no holds barred. Theology, like all disciplines, need criticism in order to thrive. If its only critics are its own custodians, there is little to hope for beyond the present lag.

If theology no longer matters, is no longer the queen of the sciences, it may well have something to do with the way it is presented. If it seems to make no claim to being relevant it will continue to be regarded as a clerical pasttime, as it is at the present time.

JOHN COGLEY.

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THE SCREEN

BREAKDOWN ON THE MAIN LINE

AUDIENCES watching "The Young Philadelphians" are expected to believe, along with the middle-aged and older members of Main Line society in this movie, that the upper classes have lower standards of morals than the lower classes. This idea is not very convincing, and neither is the movie, although it works awfully hard with illustration after illustration to prove the point. "The Young Philadelphians," based on Richard Powell's best-selling novel *The Philadelphian,* is a curiously old-fashioned movie which starts with Paul Newman's off-screen voice saying, "A man's life is the sum of all his actions," and then proceeds to submit a lengthy series of talky and static episodes that are supposed to add up to this man's life.

The episodes start before his birth, when his mother (Diane Brewster) is shocked to learn on her wedding night that her husband, a Philadelphia blue-blood, cannot consummate the marriage; she goes running to the burly Irish suitor she earlier rejected (Brian Keith), but after spending the night with him, she learns that her husband was killed in an automobile accident. Later, when her baby is born, the widow refuses to give him up to her wealthy mother-in-law but insists that he keep the social-register name that will one day open all the right doors to him. Some twenty-two years later this boy is a Princeton student (Paul Newman) heading for law school, and the right doors are opening up. But when his elopement with an attractive society girl (Barbara Rush) is thwarted by her wealthy father (John Williams), a prominent lawyer who promises him big things, Paul becomes very cynical and bitter. Indeed he becomes so bitter that he decides to employ whatever means he can to get to the top.

The rest of the film shows Newman in action—cheating a friend to get a position, using his boss's wife (Alexis Smith) to get ahead, slyly winning a client who has millions (Billie Burke) from the man who used similar tactics in preventing his marriage to Barbara Rush. And in the big climax, Newman, although not a criminal lawyer, defends a former roommate who is accused of murder. In doing so, he has to expose much of the chicanery and dishonorable dealings of his high society associates. Obviously all this is pretty melodramatic, but it is not very good melodrama, and Director Vincent Sherman allows the verbose and contrived incidents to follow in such rapid succession they almost crowd each other off the screen. The film has a certain interest, however, and in comparing Paul

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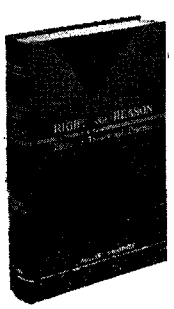

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Newman's behavior with that of his betters, it is at times, but without much depth, a sort of Philadelphia "Room at the Top."

MUCH MORE melodramatic, but meaning to be so, is an English film about an American flood. I'm not quite sure why Producer Sydney Box didn't just move his locale to England and tell the whole exciting story as if it were happening there, but no doubt he and Director-scriptwriter Charles Crichton wanted to preserve the intentions of the novel by John and Ward Hawkins on which the film is based. Furthermore, they must have had some awfully good flood scenes that they wanted to use in the movie. While the plot gets rather unbelievable at times and the drama is exaggerated, the shots of the flood and general excitement in the town of Lebanon are expertly done.

"Floods of Fear" opens with the tense situation in the whole area when the Humboldt River bursts its banks. Some convicts working on a dike are swept away, and two of them, seeing their chance to escape, cling to some wreckage and are swept down the flooded river, along with a guard. One of the convicts (Howard Keel) saves a young woman (Anne Heywood) and the whole group takes refuge at her house, which is shortly thereafter smashed by the raging torrent. The rest of the film follows what happens to these people and the town in this time of stress. Howard Keel is excellent as the convict determined to save his life, prove his innocence and get even with the man who committed the murder for which Keel was blamed. Cyril Cusack hams it up too much as the other convict; and Anne Heywood plays the girl with such a high pitch of hysteria that she wears us out. But as a good thriller—and one that is certainly offbeat—"Floods of Fear" will hold its viewers. Even those who find the story far-fetched will be convinced by the impressive flood scenes.

PHILIP T. HARTUNG.

THE STAGE

THREE BY TWO

THE EXCELLENCE of Miss Jessica Tandy and Mr. Hume Cronyn, who are as well met as they are married, rests on the pointed mind and draughtsmanship they bring to their creation of images of realistic experience. Each has, as a theater figure, distinct presence, though neither, either singly or *à deux,* is awash in a flood of surfeiting personality. What they propose is everywhere lucid, just and firm, and anchored in that certain daylight measure we would conceive as the French tone. Ideally, such talents move to the condition of comedy, with its pattern, its quick assumptions and social morality, and indeed the Cronyns gave, in "The Fourposter," what I recollect as the most artfully equilibrated dual comic performance within memory.

They are not incapable, either, of a fine domestic pathos, and in "Triple Play"—the ensemble of short works by Chekhov, by Sean O'Casey and Mr. Tennessee Williams—each seizes the occasion to project a vignette of bourgeois decay. I thought Mr. Cronyn disappointing in the Chekhov monologue, "On the Harmfulness of Tobacco," and the piece itself not a little tenuous. Its only dramatic tension issues from the revelation of what a malignant power may linger still beneath the surface of ineffectuality, but Mr. Cronyn found no consistent rhythm with which to make this visible: the whole had an assertive meander and garrulity which ended only in muddiness. Mr. Tennessee Williams' "Portrait of a Madonna" is the violin solo of which "A Streetcar Named Desire" was to be the later orchestration. It persuades by a kind of plangent melancholy and lyricism of lost manners, and is technically to be noted as an instance of how far Mr. Williams had yet to travel from crudity to the complex juxtaposition of effects. Miss Tandy plays it with that illumination and unstressed gentility one remembers in passages of her Blanche Du Bois.

In the O'Casey, all is large, rowdy, open: an adult child's gay world of roustabout and larking, animated by the Cronyns with a busy—often rather too busy—zest. Only Mr. Biff McGuire's marvelous whining tenor conveys, however, a genuine Irish sensibility. It caps an evening of mild pleasure, for the intentions of which, the accomplishment and evident affection, one would wish to say more. Yet I am of Mr. Kenneth Tynan's company in hoping that the Cronyns may choose their future appearances with an eye more to art than to marital congruity. And beyond this: how admirably might they sustain and support a repertory, bringing their singular finish and consciousness to those classic roles of the middle range, for the execution of which our theater can offer almost no exemplars. *(At the Playhouse.)*

RICHARD HAYES.

AN APPEAL

The Blessed Martin de Porres Hospice in the nation's capital needs funds for its work among destitute Negroes. It supplies food, clothing and shelter to all applicants as long as its resources hold out. Besides its daily needs the Hospice requires funds for another building, as the present center is doomed to be torn down. Readers may send donations to: Llewellyn J. Scott, Blessed Martin Hospice, 38 Eye St., N.E., District 1273, Washington 2, D.C.

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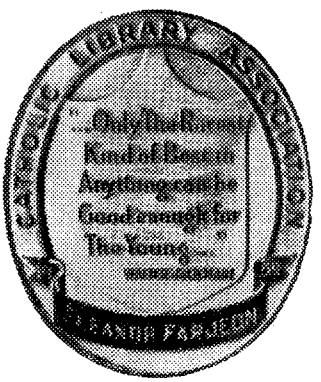
A Children's Minstrel

by CLAIRE HUCHET BISHOP

TO PROMOTE EXCELLENCE in the field of books for children, the Catholic Library Association two years ago established the Regina Medal, an award which differs from all others. This medal honors not a single work nor even a series of works, but the entire life-contribution of the recipient —be it publishing, editing, illustrating, writing or reviewing—irrespective of religion or country of birth. For so whole a concept, singularly refreshing and inspiring in our days of fragmentation and discontinuity, the C.L.A. deserves heartfelt congratulations. Many of us, perhaps, can contribute one or several good things to the world of children's literature, but how many of us can show a whole life's harvest of works marked by literary quality, abundance, loftiness of outlook and complete dedication to the enrichment of children's lives?



Miss Eleanor Farjeon has now been chosen as the first recipient of the Regina Medal, and a better choice could not have been made. Few are blessed with the gift which makes them children's minstrels, and among living writers none is more endowed with this precious gift than Eleanor Farjeon. Now in her seventies, she has sung exuberantly, whimsically and tenderly for millions of children on both sides of the Atlantic.

Miss Farjeon has a rich background. Her American mother was the daughter of the great actor Joseph Jefferson, and her English Jewish father was a well-known storyteller and novelist. Her childhood was singularly privileged: she enjoyed music, art, literature and a home always open to people of distinction and rare achievement. Every day for her was an adventure of the spirit. "It would have been more natural to live without clothes than without books," she says in her *Portrait of a Family,* where she recounts how all the children of the family had special bookshelves and hers "were crowded with fairy tales and 'the Greeks.' "

Indeed, it seems almost miraculous that Eleanor Farjeon did not turn out to be just a delightful conversationalist or a refined dilettante. Happily, she did not. Her cultural background and her natural gift fused and flourished in the form of an extraordinary talent. Scholarly to the point of having integrated the joy of the past into her daily life, fluent in French and Italian, lover of Greek civilization, endowed with a luminous Christian faith and an awareness of its sturdy Judaic roots, she yet created more than fifty books for children: nursery rhymes, verse, plays, fairy tales, stories, folk tales, operettas.

In 1956 Miss Farjeon received the Carnegie Medal of England and the International Hans Christian Andersen award. And now in 1959 the Regina Medal, which bears a crown and a delicate heraldic M for Mary, and a quotation from her lifelong friend, the late Walter de La Mare: "Only the rarest kind of best in anything can be good enough for the young." Some fifty odd years before, Anatole France had said, "When you are writing for children do not assume a style for the occasion. Think your best and write your best." That Eleanor Farjeon has done, and it is the children's good fortune that "her best" is of such quality.

Hers is the gift of improvisation:

> Old Saturn lolls in heaven,
> The laziest of loons,
> Waited on by seven
> Nimble little moons.

Of lyrical fancy:

> The old sun, the gold sun,
> With lovely May returning
> Went among the chestnut trees
> And set their candles burning.

Of gentle humor: "The four sons of Mother Codling were good strong lads with enormous appetites, who said little and thought less."

And of whimsical folk-like wisdom: " 'Is it pos-

Mrs. Bishop is well-known as an author of children's books. Among them are the following: *All Alone, Augustus, The Big Loop, Blue Spring Farm, The Man Who Lost His Head, Pancakes-Paris, Toto's Triumph, Twenty and Ten, Bernard and His Dogs, Christopher and the Giant, The Ferryman, Five Chinese Brothers, Happy Christmas!* and *Martin de Porres, Hero.*

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sible! A Bishop using no other carriage than his own two feet! Why any beggar has as good a conveyance. What a poor Master you must serve, who cannot provide his princes with better means of travel.' 'He can,' said Martin. Pointing at the Devil, he changed him on the spot into a mule."

She has a genius for combining the practical and the imaginative, to wit, among a host of other instances, the words of King Nollekens: " 'Look here! Here's my crown! Here's my scepter! Here's my penknife with three blades.' "

She has an unerring sense of dialogue, and a delightful musical ear. She extols the *Mighty Men from Beowulf to William the Conqueror,* and the *Mighty Men from Achilles to Julius Caesar, Kings and Queens* and *Heroes and Heroines.* And she sings most tenderly of Christmas.

History, drama, operetta, fairy tale, story, sea yarn, legend and poetry—each and all Eleanor Farjeon recreates or invents with gusto and fanciful joy. Everyone and everything is intensely alive under her pen. Her two feet are on the ground, her head in the clouds, and her imagination is never an escape but an integral part of the make-up of a whole human being. That is the reason why, as she says, "it's better to captivate a child's fancy than to teach his mind."

It would be hard to imagine a child who, at one time or another, would not be captivated by Eleanor Farjeon's voice. That this power of enchantment is not a privilege limited to children the Regina Award gives us the opportunity to discover anew. Young and old can delight in Eleanor Farjeon's books, and through them come to be, like the child in one of her tales, "pacified with wonder."

A Selected List of Children's Books

by Claire Huchet Bishop

RELIGION

The Four Evangelists. Story and Pictures by Katherine Woods. Kenedy. $2.50.

Excellent introduction, in picture-book size, to the background of the authors of the Gospels. The traditional facts told simply and warmly. Illustrated with dignified sepia drawings. A must for all Catholic children. 8-14.

A Life of Our Lord. By Marigold Hunt. Ill. by Rus Anderson. Sheed & Ward. $3. Revised edition.

Well told, with reverence and without sentimentality. Very helpful introduction to a full reading of the Gospels. 10-14.

Donkey's Glory. By Nan Goodall. Ill. by Sylvia Green. McKay. $3.

Touching story of the donkeys mentioned in the Gospels—at Bethlehem, during the flight to Egypt, and on Palm Sunday. Written with restraint, taste and feeling. 8-12.

POETRY AND MUSIC

A Handful of Flowers. By Mary Button Miller. Ill. by Genevieve Vaughan-Jackson. Pantheon. $3.50.

This third delicate offering by a true poet catches the individuality of each flower in a few melodious lines. Each poem has a frame of a colorful garland of flowers. A lovely keepsake. All ages.

I Would Like To Be a Pony, and other wishes. By Dorothy W. Baruch. Ill. by Mary Chalmers. Harper. $2.

All small children will recognize their own wishes set down in unassuming short verse. 5-8.

Wide Awake and Other Poems. By Mary Cohn Livingstone. Ill. by Jacqueline Chwast. Harcourt. $2.25.

A child's everyday world sung perceptively and gaily. 5-8.

Tales of Scales. By Selma Seider. Ill. by Elizabeth Monath. Watts. $1.95.

Large, paper-bound. Every major scale, and songs with sharps and flats in different colors. Also the tonic chord. All very clear and amusing. For very young beginners. 5-9.

A Song is Born: A Story of Music for Beginners. By Beatrice and Ferrin Fraser. Ill. by Nora Unwin. Little, Brown. $2.50.

Interesting, colorful, lively and informative introduction to music history. 8-12.

Music Makers of Today. By Percy M. Young. Ill. by Milein Cosman. Roy. $3.

The background of modern composers and clear explanations of the main principles directing their works. All ages.

FAIRY TALES AND FOLK TALES

Seven Tales by H. C. Andersen. Trans. from the Danish by Eva Le Gallienne. Pictures by Maurice Sendak. Harper. $3.95.

A memorable addition to the library of Andersen's fans. Valuable introductions by both translator and illustrator. The text reads beautifully, and the soft pictures with their charming details supply a worthy accompaniment. All ages.

The Golden Treasury of Myths and Legends. Adapted from the World's Great Classics by Anne Terry White. Ill. by Abee and Martin Provensen. Golden Press. $4.95.

Greek, Persian, Celtic, French, English, and Nordic myths and legends retold with reverence for the originals and a real flair for their beauty. Full-page, delicately colored illustrations. A handsome gift for anybody.

Wembi, the Singer of Stories. By Alice D. Cobble. Ill. by Doris Hallas. Bethany Press. $2.75.

Unusual folktales of Africa collected and very well re-told by a missionary. All ages.

We also recommend:
A Ring of Tales. Compiled by Kathleen Lines from outstanding authors. Ill. by Harold Jones. Watts. $3.95. 8-14.

The Lion's Whiskers; Tales of High Africa. By Russell Davis and Brent Ashabranner. Ill. by James Teason. Little, Brown. $3. All ages.

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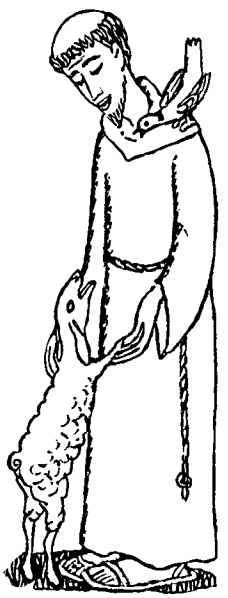

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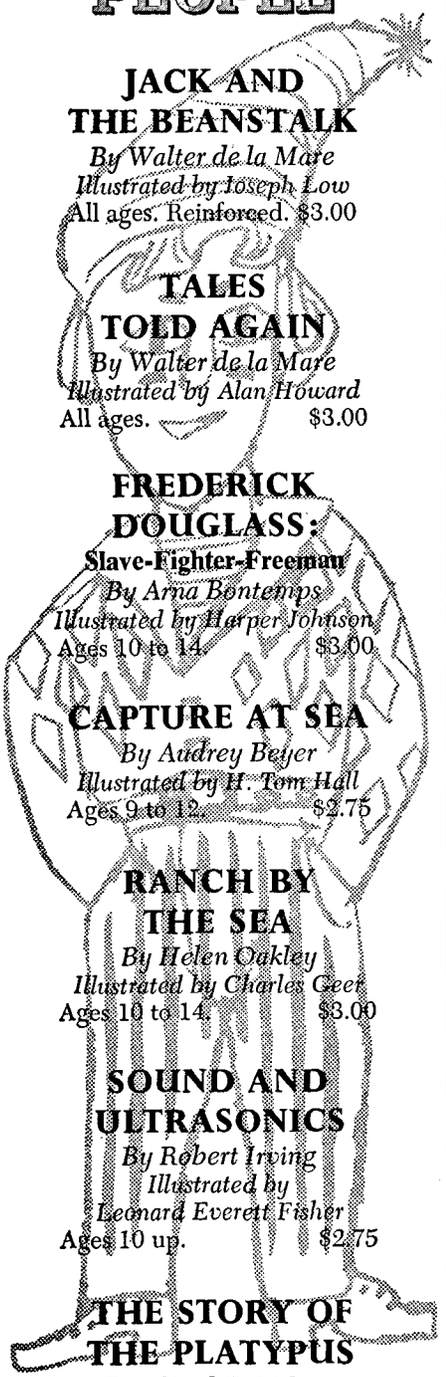

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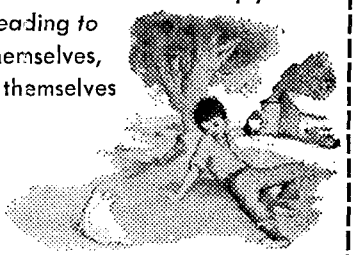

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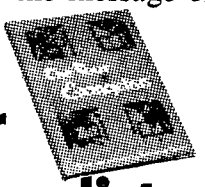

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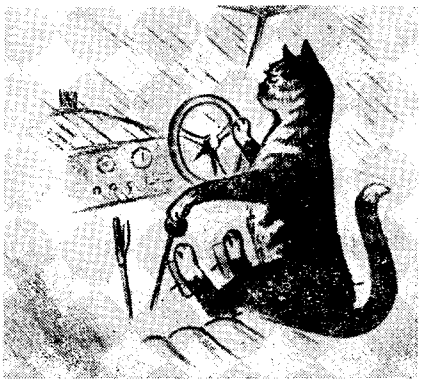

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